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**Evangelical Visitor - February 10, 1971 Vol. LXXXIV. No. 3.**

John E. Zercher

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February 10, 1971

## Evangelical VISITOR

### A Hymn of Glory

Sarah McTaggart

Ron Long

1. A hymn of glo-ry let us sing;  
2. The a-post-les on the mount-ain stand  
3. The an-gels say to the e-lev'n: Lord!  
4. Be thou our pre-sent joy, O Lord!

New songs through-out the world shall ring;  
The mys-tic mount in Ho-ly land;

Why stand who wilt ye gaz-ing in heav-  
er be our re-ward

By a new way in he-ven tread  
They see the vir-gin mo-ther, see Je-su;

This is the Sav-ior, this is less a- ges  
And, as the count-ior, this is Hel flee,

Christ moun-teth to the throne of God.  
Je-sus a-scent in ma-jest-y.

Je-sus hath tri-umphed glo-rious-ly in  
May all our glo-ry be in Thy





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## Urbana Quotes

Samuel Escobar: *There is a "middle class captivity" of the evangelical church which has determined a mentality reluctant to deal with social responsibility . . . But as time and developments bring social change many contradictions appear. Politics is worldly, business is not. Active membership in a labor union is worldly, active membership in an association of real estate owners is not worldly. Giving alms to the poor is acceptable, organizing them to fight the causes of poverty is not acceptable . . . As a result of all this the Gospel has lost its flavor, evangelism has become a technique for salesmanship and an effort to keep the image of the church.*

Paul Little: *It is also crucial to avoid the mistake of thinking that a call to world evangelism or missionary service is any different from a call to anything else . . . You don't get three points more for being anything or going anywhere. We have a false sense of spiritual hierarchical values which is not Biblical. There are many people overseas who ought to be at home and there are even more people at home who ought to be overseas. The crucial question each of us must ask for ourselves is, "Am I in the will of God and sure of it?" It is not a question of fastening our spiritual seat belts and hope we'll not be swept by some emotion into overseas service and if the draft misses us, we can say, "Now I can go and do as I please," but rather each of us has the privilege of discovering for ourselves what God wants us to do.*

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## EVANGELICAL VISITOR

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Editor: John E. Zercher

Editorial Council:

Paul E. Hostetler, Eber B. Dourte, Roy V. Sider, Robert H. Smith, Ray M. Zercher

Page Editors:

Missions: Mary C. Kreider  
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Mailing Information:

Manuscripts and editorial correspondence should be addressed to the Editor, P.O. Box 166, Nappanee, Indiana 46550.

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## When Every thing Is Coming A part

When we are made aware of the insecurity and restlessness of our society we are inclined to ask, why? And it's a good question to ponder. There are of course a multitude of reasons—some spiritual of course, others psychological or sociological.

We speak of everything coming apart. What seemed nailed down even a decade ago is vibrating loose. Moorings are lost and the things which held persons or society together and gave some stability and security seem to have disappeared or are on the verge of departure.

Consider just three things which in the recent past had a kind of built-in security.

First was the family. As a whole it was close-knit. Adverse pressures were present but in no comparison to today. Not only the church but also community pressures acted to hold families together. Children remained close to the immediate family and relatives until adulthood and many times in close contact during adult years.

What do we see today? We see what can be called a decline in kinship. Early in life many are removed from the essential family group whose behavior was largely predictable, from whom help in trouble could be counted on. The family group could be counted on for counsel, correction, and support.

Today is different. Katie Funk Wiebe writes that although many persons know more people today than several decades ago and although these persons could identify many leading figures in the nation and the world, "Yet they would be hard pressed to find five friends with whom they could share a deep spiritual problem. If you don't believe me, start naming five."

What can one do and what happens to persons who feel no closeness and support from parents and relatives?

Second, material wealth and symbols of wealth gave a certain support in the past. It is true of course that things, possessions, wealth, cannot give spiritual security. Yet a few decades ago a person well situated financially had a certain stability.

Today the person with wealth may be among the most insecure. With the coming of the Great Depression those who based their security upon the support which material wealth and symbols of wealth gave, were speedily taught that there is really no reliable security in material possessions. And this insecurity, which rises with the realization that all may suddenly be lost, creates fear and restlessness unless a more permanent security is found elsewhere.

What does one do if what he handles, needs, and works for every day cannot be depended upon?

Third, religion, another strong support for a century, has fallen upon evil days. Skepticism, doubt, and growing spiritual illiteracy leave their impact. One might say it is always difficult and dangerous to destroy one's faith even if such is wrong, unless something better is introduced to take its place. During the past few decades many were busy pulling props out from under people but few were putting proper props under people.

Now, if our family shows little interest or has little contact or rating, and if that for which you work has a built-in obsolescence or can suddenly be destroyed, and if our God is exploded by indifference, skepticism, or denial what does one have left?

Many today are exactly at the point of futility. And can we wonder long why persons feel insecure, restless, and even angry? It is not comfortable to stand in an earthquake.

Here is where the church of Jesus Christ comes in. Christ's body, the church, can answer such questions as: What can be done for persons who feel no love and closeness from anyone? What can be depended upon if material things cannot be trusted? Where are hope and faith found today?

For one thing the church has fellowship to offer. That is if the church is really the church. The Holy Spirit creates a fellowship of love and belonging. Those who join become a part of a new family which Jesus describes as closer than any other human tie. Here one ought to be able to come for counsel and with his troubles, and find help. If the church is Christ's body it will be Christlike—redemptive and accepting.

At a time of depersonalization the church is called more than ever to love and serve the individual. And the church will be tried severely at this point in the days ahead. Will it be able to integrate people with the community of fellowship?

Second, the church must by life and word be clear where its hope is. It dare not, like the world, place confidence in material things but in the Lord. When the world sees the rest which comes from the Christian's calm confidence in Christ it will be impressed.

Third, perhaps never before has the church's opportunity been greater to proclaim the great affirmations of the Christian faith—forgiveness in Christ, Holy Spirit empowerment for daily living, and a God in control of His creation. If the church will not preach the truth it has in the gospel, benighted souls will go on in this restlessness and searching through mediums, crystal balls, and false isms.

John M. Drescher in GOSPEL HERALD.



The Scriptures encourage God's people to worship Him "in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." There is evidence that this has been practiced by the Brethren in Christ Church. The Fairview Church in Englewood, Ohio, just north of Dayton, has been no exception.

There has been good singing at the Fairview Church for many years. One can remember when the hymns were sung unaccompanied and the song leader used a tuning fork to get the proper pitch. The leader stood in front at times, and at other times led while sitting in the pew. Later, there came the time when the minister would ask one of the brethren to be responsible for special music groups to sing on Sunday morning. This plan worked sporadically. Some Sundays there was a special message in song; at other times there was none.

The time finally came when a regular song leader was elected. He was responsible for all of the song leading as well as for having special music arranged for each worship service. Since that time the music department of the church has followed a definite pattern.

The Fairview Church has been fortunate in having considerable talent, even though it is a comparatively small congregation. There have been occasions in the past when during a revival meeting it was unnecessary to repeat ensembles or music groups throughout the meeting. However, that could not be said at this time. A number of families have moved into other areas and the group is smaller. This changing situation makes it necessary to adjust the over-all music program from time to time to serve best the musical needs of the congregation.

A few years ago an octet was formed. This proved to be a fine ensemble. This group, with other members of the congregation and a few from nearby churches, made up a radio choir which sang for a broadcast which was conducted by the Southern Ohio churches.

It was felt that the young people needed the experience of singing in a choir and this led to the forming of a Youth Choir or Crusader Choir. Then it was found necessary to form another choir to meet the needs of the children, so a children's choir was organized. Credit is due to Doris Martin and Marjorie Niesley for doing an excellent job of directing these choirs.

*The writer, a music teacher in the public schools, is the minister of music of the Fairview congregation. During the summer months he often devotes several weeks directing the music at camp meetings. Mr. Niesley is a member of the denomination's Commission on Music.*

# Fairview... Singing hurch

Raymond Niesley

Last year a Hymn Choir was organized. This group did not do much in the way of public performance. However, it sang some of the music included as a part of a play which was given for the Christmas program. Some study work was also done by this group. They studied the meaning and interpretation of a number of hymns and the use of the various indexes; such as, Index of Scriptural Allusions, Metrical Index, and Index of Tunes.

Rehearsals of the different choirs are usually held on Wednesday nights, following the prayer meeting, or during the prayer hour. The best arrangement seems to be to have the adult prayer hour while the Crusaders rehearse and then have the Adult Choir or Hymn Choir while the pastor meets with the Crusaders for their prayer hour. This schedule is followed often just before occasions such as Christmas and Easter.

There is a small instrumental group which has performed on a few occasions; especially at the Easter sunrise services and the Easter breakfast in the church dining room.

The minister of music is responsible to direct the Adult Choir, the Crusader Choir and the Hymn Choir. He also directs the singing at the regular services.

There are four organists in the church at the present time; two of which act as regular organists and two as assistants. One assistant acts as the regular Sunday school organist.

The Adult Choir has combined with community choirs to give programs in the local community. For the past two

seasons the choir has given its Christmas musical program at the Dayton City Mission.

A number have left Fairview to go elsewhere to serve. Some have moved away and are singing in other choirs; others are directing their own choirs. There are a number of public school music teachers whose early music experience was with the choirs. A few years ago, one of the ensembles went to Messiah College and there became a college quartet. Fairview feels as though it has had a small part in preparing representatives to go out into various phases of service in the field of sacred music.

Several Fairview families have done much in the way of giving sacred music programs as families. The Vernon Martin family has traveled much throughout the church and has sung in other denominations as well. The Mariners (a male quartet) was first organized at Fairview a number of years ago and was used on a religious telecast: a quartet still sings under this name although having experienced personnel changes.

It should be pointed out that often when a church has a good supply of talent, there are those who remain in the background and feel that they can't compete, but they should be encouraged. Some of these people can do good work, and when they go away to school or other communities you will find they can be quite useful.

The purpose of the musical program at Fairview is that the music groups will be effective in spreading the Gospel and making Christ known.

Evangelical Visitor

## Brethren in Christ Write Hymns

As part of the Centennial Observance at the 1970 General Conference a Centennial Hymn Writing Contest was sponsored by the Commission on Church Music.

Printed below and to the right are the first and second prize entries. Mrs. Joe (Kathleen) Aiken was awarded third prize for her missionary hymn "Go Ye Into the Whole Wide World."

### First Prize

CHRISTIANS, REJOICE,  
THE LORD IS BY OUR SIDE

Tune: National Hymn

*Roy and Lois Peterman*

Christians, rejoice, the Lord is by our side,  
His grace to bless us and His love to guide.  
Praise Him, the mighty God who comes to be  
Our Savior strong, our daily victory.  
Praise Him whose glories all the heavens tell,  
Yet in the human heart has come to dwell.  
Teach us, O Lord, Thy presence ever near,  
Calm rest on Thee that brings release from fear.

Sing praise to Christ, our Leader on the way,  
Who triumphs o'er the pressures of the day.  
Grant us the faith that fills each task with joy,  
Till home at last where sin cannot destroy.

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### Second Prize

COME,  
FOLLOW HOLINESS AND PEACE

Tune: Azmon

*Harold W. Nigh*

Come, follow holiness and peace,  
So shall we see the Lord.  
That light to see Him may increase,  
Let us obey His word.  
May living water lave our feet,  
And Christ's blood cleanse our souls,

As, while God's table 'round we meet,  
His body there unfolds.

Give us a Moses and a Paul,  
On Horeb and at Rome,  
Make burning bright to us our call,  
To bring Thy lost sheep home.

Help our poor spirits to translate  
Thy message to our time,  
A word made flesh and given weight,  
Yet spirit all sublime.

Bounded by weakness and by war,  
The Lord we yet shall see,  
If now, through holiness and peace,  
In Christ we brethren be.

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## Paul Smucker Ordained



Bishop Byers presents certificate of ordination. To the right of Bishop Byers is the Rev. Dan Smucker. The Rev. Elam Dohner is to the rear of the pulpit.

Paul Smucker, pastor of the Bethel and Farris Mines Churches, was ordained to the gospel ministry on Sunday, December 13. The service, held in the Bethel Church, was under the direction of Bishop C. B. Byers, bishop of the Atlantic Conference.

The Ordination Sermon was preached by his brother, the Rev. Dan Smucker, Harrisonburg, Va. The Rev. Elam Dohner presented Brother Smucker for ordination on behalf of the Ministerial Credentials Board and also gave the pastoral charge.

Brother Smucker became a lay minister with the Brethren in Christ in 1960 at Broadway, Va. In 1962 he was assigned as assistant pastor at the Cross Roads congregation and in 1965 took the pastorate at Fruitville congregation, Sarasota, Fla. In June of 1970 he became pastor of his present circuit.

He was converted at the age of eleven. In 1955 he married Ida May Nissley (Heidi) of Iowa City, Iowa. They have four children: Calvin, Darrell, Loran and Bonnie.

## Brethren in Christ Men and Evangelism

The men's organization of the Brethren in Christ Church is expressing its deep interest in evangelism. Part of the BCMF's annual project for 1971 is sending twelve selected men from across the denomination, to special training seminars on evangelism. The men from the two western conferences will be attending Campus Crusade training sessions. Those from the eastern conferences will be attending the Coral Ridge Evangelism Clinic by Dr. James Kennedy.

Since we had permission to enroll twelve men in the "Kennedy Clinic" before it was decided to send the western men to Campus Crusade sessions, we could add three additional men to the "Kennedy Clinic."

Dr. Kennedy declines accepting laymen into the clinic this year on the basis that "it is nugatory to send laymen" since they become enthused and cannot get past their pastor. Therefore the men who are attending are all pastors, plus the Director of Evangelism.

By the time you read this article, the "Kennedy Clinic" will be in session in Fort Lauderdale, Florida. It is impossible to predict what this special training will do for us and through us to the congregations of our denomination.

Some congregations have been totally revolutionized by this approach. It is exciting to anticipate!

As Director of Evangelism and in behalf of all the men in the special training sessions, I wish to express our deep gratitude to the BCMF for this project and request all congregations to share actively in the 1971 projects.

Those of us who share in the training seminars are concerned that we find the best way to provide information, inspiration and instruction to the local congregations. This may be accomplished by having the representatives from each Regional Conference serve as a team in two-session seminars with groups of church leaders or by inviting one of the representatives to your church to meet all your church leaders. These methods, or others, will be studied when the representatives are together at the "Kennedy Clinic." A letter should be reaching each Pastor approximately March 1, indicating the opportunities and suggesting the options. These are good days for—BRETHREN IN CHRIST MEN AND EVANGELISM.

Henry A. Ginder  
Director of Evangelism

# Urbana 70

## No Answer Outside of Christ

Daryl R. Climenhaga

## Missions Are Not Passé

Martin H. Schrag

*Daryl Climenhaga, a Messiah College student, and Martin Schrag, Professor of History and Christianity, Messiah College, were among the thirty attending Urbana from the college.*

Urbana 70—people—missionary exhibits—crowds crushing into busses, meetings, dorms—opportunities—challenges—friends, new and old—surprise meetings with unexpected acquaintances—the magic of people in communication combined with the living Spirit of Christ. The difficulty one faces in describing Urbana 70 is a lack of space and time.

Urbana 70's official title was the Ninth Inter-Varsity Missionary Convention, with the theme "World Evangelism: Why? How? Who?" The convention contained the most information on missions under any one roof in the world. In attendance were 10,937 students and 1,367 non-students. Rev. John Stott—rector to the All Souls Church in London and honorary Chaplain to Her Majesty the Queen of England—led us each morning in a Bible study on John 13-17. Speakers on world evangelism included Samuel Escobar, Rev. Tom Skinner, Dr. Myron Augsburger, Paul Little, David Howard, Rev. Samuel Kamaleson, Rev. Byang Kato, and John Alexander; all excellent speakers with impeccable credentials. Dennis Clark and C. Stacey Woods contributed daily surveys on the world evangelism scene.

Combined with the array of speakers were two other parts: an afternoon period during which one could attend classroom sessions, discussions with the speakers, or a choice of forty workshop electives; and cell groups which met at the start and end of each day for Bible

Upon hearing the glowing reports of "Urbana 1967," I put the idea of attending the next meeting on the "back burner." Not only were exciting things happening at such gatherings, I also wanted to learn more about the sponsoring agency, the Inter-Varsity Christian Fellowship—an organization dedicated to introducing Christ to university and college students.

As the percolation proceeded, I learned from my church history studies that the triennial Inter-Varsity Missionary conventions, held at the University of Illinois, Urbana, Ill., were rooted in the earlier Student Volunteer Movement (a dynamic organization from 1886 to 1920 with the purpose of challenging young people to foreign mission work). With my church history interest stirred, I wrote asking if I might attend "Urbana 1970," to be held at the end of the year, December 27-31. Yes, people over thirty were allowed to attend! On to Urbana!

In order to understand what happened at Urbana it might be well to ask

study and devotions.

In the mass of opportunity at Urbana I felt an intellectual thrust. Questions on social concern were faced squarely in the name of Christ. Therefore the intellectual approach did not blot out emotion. It did erase emotional superficiality; but in doing so it strengthened the feeling and emotion found in communion with Christian brothers and sisters and with Christ.

Urbana provided a point of growth rather than of change; it became a center of awareness rather than of blindness. I have learned more in the weeks following the convention than I did at the convention. I find myself unable to see any answers to life outside of Christ.

This learning has had two results. I enjoy worship far more. The church service, instead of being an institution to criticize, becomes a time of praise and worship of my Lord and my Saviour. My life, instead of being a comfortable job, becomes a tool in the hand of the God of love; I become an activist in Christ.

I thank Christ for the opportunity of Urbana. But I thank Him far more that He is not limited to Urbana. At Urbana we sought, and we found; thus I can seek at Messiah, at home, or in my future job. Always I find Him.

Two quotes come to mind: Tom Skinner speaking, "All truth is God's truth, no matter who it comes from."; then the Christ (John 8:32) "Ye shall know the truth, and the truth shall make you free."

what is the purpose of these conventions held every three years? It is to challenge college and university students to the task of world evangelism. And so in 1970 some 12,300 students, missionaries and mission board representatives gathered for the Ninth Inter-Varsity Missionary convention (the first one was held in 1946 with 575 attending). Over 100 missionary societies had booths and displays. The students heard speakers, entered into discussions, and gathered in cell groups—all aimed at opening their eyes to Christian outreach.

Of my reactions, one of the strongest was that the call to "Greenland's icy mountains" and to "India's coral strand" is still capturing the imaginations of those looking for a venture of total commitment. True, Western missionaries can no longer adopt an attitude of cultural superiority: (Speaker Leighton Ford stated that the bodies at Kent State and the dead body of Lake Erie buried that mentality.) True, some peoples drinking the wine of national-

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# Religious News

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## Stress Diseases Common in Vietnamese Tots, Doctor Finds

A physician in charge of the Hoa Khanh Children's Hospital in Danang, Vietnam, says he has "done more resuscitative procedures in one month than in two years at a previous pediatric hospital."

Dr. Robert G. Long of Loudonville, N.Y., is in charge of the hospital built and originally staffed by U.S. Marines. It is administered by the World Relief Commission, overseas relief arm of the National Association of Evangelicals.

When they are brought in, many children are minutes from death because of shock, Dr. Long said. "Some have bleeding stress ulcers," he explained.

## Supreme Court Kills Postal Smut Ban

Post Office officials can no longer block or detain mail to dealers in "obscene" materials, by action of the Supreme Court.

The court's opinion, by Justice William J. Brennan, Jr., said the authority, dating back to 1890, is a form of censorship forbidden by the First Amendment to the U.S. Constitution.

The high court invalidated two laws, agreeing with federal district courts in California and Georgia.

Under one which dates to 1890, the Postmaster General could have letters stamped "unlawful" and returned to the senders if an administrative officer decided the intended recipient was obtaining money through the mail for obscene or indecent articles or devices.

Under the second law, enacted in 1960, the Postmaster General had the power to obtain a court order permitting him to detain mail to a dealer the government decided trafficked on obscenity.

## Asians Condemn Rhodesian Bill Allowing Exclusion in Suburbs

Asians and persons of mixed race have denounced a bill that would allow predominantly white suburbs to evict non-whites.

They said they had studied the Residential Property Owners Bill, which is to be introduced in the legislature in the spring, and found it "radically discriminatory and contrary to the just aspirations of all colored and Asian people in Rhodesia."

(Blacks are not affected by the bill, since they are already segregated by a controversial Land Tenure Act. The Act divides the nation into two equal geographic areas, one for the 230,000 whites and the other for the nearly 5 million blacks.)

## First Evidence of Crucifixion Unearthed

Israeli archaeologists have discovered what is described as the first material evidence of a crucifixion. It indicates that Christ could have been crucified in a position different from that shown on the traditional crucifix, according to a reporter for Reuters news service.

A detailed anatomical study of the remains of a man crucified about the same time as Christ indicates that the victim was nailed to a cross in a sitting position, both his legs slung together sideways, with the nail penetrating the sides of both feet just below the heel.

## Funeral Directors Initiate Humanist Rites

For people who are not religious in the traditional sense, but who mourn the death of someone close to them, a special humanist funeral service has been developed.

At a management seminar of the National Funeral Directors Association held in Scottsdale, Ariz., the special service was demonstrated.

The Rev. Paul E. Irion of Lancaster, Pa., was among those advocating development of the humanist funeral. Mr. Irion, professor of pastoral theology at the United Church of Christ theological seminary at Lancaster said: "The funeral is for the mourners. Unless it speaks to their needs in time of crisis, it does not achieve maximum helpfulness."

He said at a time when half the American population has no vital connection with a church or synagogue, some alternate form of funeral ritual must also be available.

## New York Times Reporter Urges Return to Bible

McCandlish Phillips, a reporter on the staff of The New York Times, calls for a national return to the Bible as the Word of God.

In his book, *The Bible, the Supernatural, and the Jews* the evangelical newsman warns that a continued drift from biblical standards will ultimately make the nation ripe for dictatorship.

"The present tragedy of America is that it has long left the truths of the scriptural faith on which many of its founders stood, and to which a majority of the people at least gave assent," Phillips says.

## Fuller Installs Black Theology Prof

A Chicago pastor, the Rev. William H. Bentley, has been named visiting professor in black theology at Fuller Theological Seminary for the winter quarter.

The pastor of Calvary Bible Church in Chicago is also employed by the Cook County Department of Public Aid as a community relations worker. He is a part-time instructor at Wheaton College, Ill., and teaches black studies at Trinity Divinity School.

## Vermont Aid to Public Schools Inadequate, Indicating Parochial Help Is Doomed

State aid to Vermont's parochial schools is regarded as hopeless following a statement by Gov. Deane C. Davis that the chances for even "40 per cent state aid" to local public schools are "virtually nil."

Sources close to the governor said any decision on support of parochial education will be based primarily on a strong feeling that Vermont can ill afford to support a dual school system when it cannot subsidize the public school system as fully as it should.

## Study Finds One Out of Four Priests Could Quit

A University of Notre Dame sociologist says one Roman Catholic priest in four and one Protestant minister in eight are considering resignation—mostly for different reasons.

Dr. John P. Koval's conclusion came following a study in occupational stresses indicated by data from more than 4,600 ministers of 21 Protestant denominations and about 1,500 Catholic priests.

## New Jersey Strips Shelton of Accreditation

The degrees held by graduates of Shelton College are worthless, following state action stripping the liberal arts institution of its power to award them.

The Rev. Carl McIntire, head of the small Bible school, vowed a court fight charging discrimination by the New Jersey Board of Education at the end of 15 years of controversy swirling around the school in coastal Cape May at the southern tip of the state. The state board said the school did not meet educational standards.

In McIntire's view, the move is "a liberal frameup and premeditated murder of a Christian college." He plans to appeal to the state Superior Court at once.

New Jersey says the school is ridden with "substantial academic deficiencies coupled with a lack of institutional integrity and administrative competence."

## "Look" Cover Feature Notes Spread of "Jesus Movement"

Today's kids are turning to Jesus away from drugs in increasing numbers, says the Feb. 9 issue of *Look* magazine.

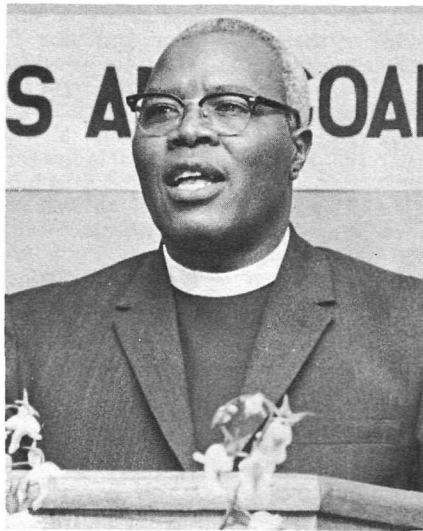
The "massive, fundamentalist, Christ-as-personal-Savior revival has caught hold in California and . . . shows every sign of sweeping East and becoming a national preoccupation," Brian Vachon writes in a seven-page article illustrated by graphic photographs.

Vachon calls it an "old-time, Bible-toting, witness-giving kind of revival, and the new evangelists are the young. They give their Christian message with cheerful dedication: Turn on to Jesus. He's coming. Soon."

*The General Conference Sermon  
preached at the General Conference  
of the Brethren in Christ Church in  
Africa, held at the Choma Secondary  
School, Zambia, in December—  
a résumé.*

# Christ's Commission—

*Philemon M. Kumalo*



Bishop Kumalo delivering the Conference Sermon. In the background can be seen a portion of the banner stating the emphasis of the Conference, "Objectives and Goals for the Church."

## Our Response

*The disciples were given the second Great Commission: They were to wait in the Upper Room until the breath of God burst forth into visible flame and tongues of fire (Acts 2:1-4). When the Holy Spirit came upon them and touched their lips, their fear was gone and they went forth with one simple message: "Christ is risen; He is Lord and Saviour; Receive Him." They WENT... Converts were won and churches were established. They proclaimed Christ, not a system. Paul said to the Corinthians, "I decided to know nothing among you except Christ and Him crucified so that your faith might not be grounded in the wisdom of men but in the power of God."*

*Why were the Apostles successful in the Early Church?*

1. The apostles lived as possessed men—men possessed by the Spirit of God.
2. Life and earthly things were of little importance to them.
3. They did not look for honour and respect as many of us do.
4. They were imprisoned, beaten, hated, not loved by the world.
5. They were men of prayer. They prayed with tears for their converts daily.
6. They were completely and wholly dedicated—sold to Jesus Christ, the Lord of their lives and His cause. They were men of faith.
7. They spoke words of wisdom. They were not men-pleasers but always tried to please their Master.

When God seizes a man and lives in him, He creates an atmosphere in which churches can grow. As Christian workers we are all planters of churches and sowers of seed.

*The New Testament Church* Let me ask you this question. Would we feel at home in the New Testament Church atmosphere with miracles taking place around us, believers stoned and tor-

It is always pleasing to God to start any Christian Conference with a message on the Great Commission which Christ our Lord has given us as His ministers and servants.

Why have we come to Choma for this General Conference? We are all here for these seven days because we have been told to come. . . . The Church is under the control of God and His orders.

Rev. John R. W. Stott of England says, "The risen Lord has commanded us to 'go' to 'preach' to 'teach' or make 'disciples' and that is enough for us. Evangelistic inactivity is disobedience."

*Let us look at the Great Commission in verse 19 (Matthew 28:19).*

Command	Go
Who?	Ye
Where?	Into all the world
What to do?	Preach
Preach what?	The Gospel

*Bishop Kumalo is the bishop of the Brethren in Christ Church in Rhodesia.*

To Whom? Every creation (nation)

*Now let us look at the response in Mark 16:20: "And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following. Amen."*

What was the disciples' decision?

What did they do?	They went forth
Where?	They preached
With whom?	Everywhere
Why?	The Lord working with them
Results	To confirm the Word
	Signs follow

*The Great Question today: "With whom are you working?" Are you working with Christ as His disciples did? They went with Him and worked with Him. Just look back at your place of work and see if you are working with Christ.*

Christ gave the disciples three things and still gives them to us today:

An announcement	All power is given unto me
A command	Go, preach, teach
A promise	I am with you alway

tured, people driven out of towns?

## WHAT KIND OF CHURCH DO WE NEED TODAY?

*General Prayer Conference—Matthew 18:19*

Can one of us say today, "Let us call a General Prayer Conference"? We are quite different from the New Testament Christians. They were never too busy to pray. Today we hear such statements made by our believers, "I have not time. I have too much to do."

But we are not too busy to run from place to place. We are not too busy to go to our own meetings. There is much time spent in talking but very little accomplished.

Let me quote: "In hard and difficult fields where the churches are bogged

down in indifference, the programme is not moving forward. Our first emphasis is to be a spiritual one. Let us seek a New Testament climate and New Testament power. Let us organize prayer cells for revival as the first step for an all-out evangelism and expansion in church growth."

This is God's work and it must be done His way and in His power. Let us first be sure He is in charge of this operation and that we are doing this work His way. Without His presence we shall accomplish nothing of eternal value. If He is with us, we cannot fail in our task. Let us walk and work with Christ, who said (John 20:21), "As my Father hath sent me, even so send I you."

## Test Your S. Q.\*

AM I PRAYING AS I BELIEVE GOD WANTS ME TO?

"Live on Prayer." D. Mushala

AM I REALLY PUTTING CHRIST FIRST?

"Preach the kingdom of God (then) heal the sick." V. Kauffman, quoting Luke 9:2.

"Expect Christ to walk into your conversations." F. Longenecker

AM I GETTING CLOSE TO PEOPLE?

"Listen to people. Learn to know them and their needs. Gain their confidence." I. Mpofu

ARE MY EFFORTS RELEVANT?

"Relate lessons to people, then point people to Christ." E. Melhorn

"Don't scratch people where they don't itch." F. Holland

"Fish where the fish are biting." D. Mushala

AM I GETTING OTHER PEOPLE INVOLVED?

"Encourage and train national book sellers and writers." E. Miller

"Give James and Sophie work to do in the church." S. Ndlovu

AM I UP TO DATE ENOUGH TO PRESENT A CHALLENGE TO THE MODERN WORLD?

"Don't be a conservative all the time." S. Ndlovu

"Stop saying, 'It's always been done this way.'" F. Longenecker

AM I REACHING OUTSIDE THE CIRCLE OF MY OWN COMFORTABLE SURROUNDINGS?

"If people will not come to us then we must go to them." F. Holland

AM I CARRYING THROUGH WITH FOLLOW-UP?

"Don't be a thunder storm—be a gentle rain." I. Mpofu

From the Brethren in Christ General Conference in Africa

\*Spiritual Quotient

## Missions Memos

**MISSIONARY REAPPOINTMENTS** At its December meeting the Board approved the following reappointments to missionary service:

**AFRICA**—Kenneth and Elva Bulgrien, David and Laona Brubaker

**INDIA**—Harvey and Erma Sider

**FRED HOLLAND**—who has been appointed Executive Secretary of the Association of Evangelical Bible Institutes and Colleges of Africa and Madagascar (AEBICAM), is in the U. S. for several months of study and briefing at the CAMEO (Committee to Assist Missionary Education Overseas) office in Wheaton, Illinois. The costs of this assignment are not borne by the Board for Missions.

**NICARAGUA DEVELOPMENTS**—

Rounding out an extensive deputation ministry across the brotherhood, former Bishop Alvin J. Book and his wife Thata are now in Nicaragua (February through April) sharing in that outpost of Brethren in Christ Missions. Brother Book, who has served under the Board since 1950, is an experienced builder and will be sharing in the building of a church, the second in this young field. Board treasurer Mark Hess is also visiting the field in early March to share in choosing a permanent location for a missionary residence.

**ANOTHER DRAFT CASE**—Although he lost an appeal from the Pennsylvania State Appeal board, **HERBERT L. GORDON, JR.**, a young Christian who worships at the Shenk's church near Hershey, Pa., has been informed that his file is being sent up for review of the Presidential appeal board. Gordon filed his conscientious objection to military service subsequent to his conversion at 19.

**A MISSION TO MISSIONARIES**—Recognizing that the well-being, nurture, and development of missionaries is of primary importance if they are to be fruitful in spiritual ministries, the Board for Missions has commissioned its executive secretary to visit the overseas fields. Wilmer Heisey leaves February 10 for visits to Japan, India, Zambia, and Rhodesia. Enroute he will re-visit the mountain tribe in the Philippines with whom he worked as a mission teacher 1947-50. As Director of Christian Service Ministries he will also be making contacts with voluntary service personnel, including his son, Paul, serving in Nigeria, under the Mennonite Central Committee in its Teachers Abroad Program. Heisey returns April 22.

Eldon and Harriet Bert, who have been on a missions films assignment, in Africa and India, arrive in Japan in mid-February. Employing the highest of professional standards, they used about 11,000 feet of film in Africa in their efforts to prepare a high quality film production for the home church.



ism look askance at Christianity because of the bad record of Western imperialism. True, many non-Christians are more scandalized by a message too often distorted than they are challenged by the Cross. Yet the Great Commission vision etched by Christ is drawing those who truly want to give their last measure of devotion.

In the proclamation of the faith, we must not only go to the "natives" but must also seek out the students in the universities of the world and share the Word with those living in the international business communities. Nor should we think only of life-time missionary commitments. Short term opportunities abound—an idea not new to the Brethren in Christ.

I was also struck with the international coloration of the meeting. No flags called attention to nations. Red and yellow, black and white Christians were there from country upon country. Sons and daughters of missionaries tested their Hindi or Swahili. Much more important was the information that Christians from the "younger churches" are now sending their messengers to new climes and continents: from Japan to India, from India to Nepal, from Indonesia to Pakistan and from the Orient to the West. It was thrilling to hear of the work Inter-Varsity is fostering behind the Iron Curtain. The Gospel and Brotherhood of Christ knows no political boundaries. In all programs and sessions Jesus Christ was exalted and proclaimed. When that is done aright, Jesus Christ is seen as the Head of the church universal.

An emphasis that was stronger than I had anticipated was the need of relating social responsibility to personal commitment. One speaker indicated the Student Volunteer Movement lost its way when it opted for social involvement at the expense of the accent on personal salvation. It was apparent that both the Convention leaders and the great mass of students wanted to maintain the centrality of the personal aspect of Christianity. It was equally obvious that both wanted a gospel that ministered to the total man. Evangelism and social concern must be integrated.

The Conference focus being on missions, much was said about the devastating effect of racism on the appeal of the gospel among the colored people of the world. American racism is harvesting grapes of wrath in Africa and Asia. Speakers Tom Skinner, Samuel Escobar (vigorous evangelical from South America), and Myron Augsburg were repeatedly interrupted by applause as

they drove home the point that in Christ there is neither black nor white. The cell group that I was a part of included several white boys who for the first time were seriously confronted with the hindrance of racism to the spread of the gospel.

Social concern can not be grappled with seriously without a consideration of social structures. It was most interesting to hear Christian leaders from lands where the Christian community is a minority. Such spokesmen assumed (1) that the Christian speaks out of the context of the church and not as an isolated individual, (2) that the Christian faith speaks to and judges social structures and establishments and (3) that Christianity and culture are not synonymous. The concept of the Christian nation was not a backdrop to their thought. Evangelist Leighton Ford graphically made the point when he affirmed, "No longer can we labor under the illusion . . . that Jesus Christ wears red, white and blue." The understanding of the concept of the church manifested is a hopeful sign.

Another hopeful sign is that some at the Convention wrestled seriously with the issue of war. Numerous students came to the missionary booths of the historic peace churches to discuss paci-

fism and non resistance. The MCC Peace Section display was visited by many, and much literature was distributed. One of the discussion sessions of the Convention was on the subject of "War, Peace and Missions." The peace churches have a real contribution to make to Evangelicalism.

Many other reactions might be penned. Such could include the spiritual uplift experienced by those present and the quality of the young people at the meeting. One reporter wrote that, in a time of protest and tear gas, it was "awesome" to see over 12,000 gathered together "because of their personal commitment to Jesus Christ." Meetings always also have their shortcomings, but there is no need to dwell on them here.

One of the thirty Messiah students attending the Convention stated upon her return to the Grantham campus that she had learned that words like "radical," "militant," and "revolutionary," are a part of the Christian vocabulary when rightly understood. When young people catch the vision of total dedication and radical discipleship, the Brethren in Christ brotherhood can only rejoice.

I close with a statement made by Tom Skinner: "Jesus Christ is God's answer to the entire human dilemma."

## From Here and There

### CANADA

Fourteen volunteers from Southern Ontario—led by George Sider, pioneer of this now annual summer missionary journey to the far North, and his wife Millie (Brillinger)—made possible six Vacation Bible Schools in Northern Ontario this past summer. Five hundred children were enrolled and there were 50 decisions for Christ. We are hoping for a more permanent type of ministry in some of these new areas as funds and personnel become available.

### UNITED STATES

Our ministry in San Francisco has been definitely strengthened through the dedicated service of three couples: the Paul Hills, the J. Allan Heises, and the Charles Sturgills. Voluntary Service workers add much to the program at Guerrero Street.

Illustrative of their ministry to people was Brother Hill's accompanying a man back east several months ago to give him moral support in facing a criminal prosecution charge in Ohio.

### AFRICA

There is continued growth in the *New Life For All* movement in both

Rhodesia and Zambia, as more of our leaders—both national and missionary—are giving time to leadership and emphasis. The number of prayer cells continues to grow. We believe the prayer burden will continue until God blesses in a gracious outpouring and renewing of the church there.

*Travel:* It is increasingly difficult for our personnel to move from Rhodesia to Zambia or vice versa. The General Conference convened December 12-18 at Choma. Uncertainty in obtaining visas made it difficult for delegates from Rhodesia to attend. If this trend continues, the churches in these adjacent countries may regrettably have to do more business separately instead of co-operatively.

### INDIA

*Toward administration by nationals:* Definite steps are in progress for the Cobers to move from Barjora to Purnea, leaving the administration of the mission in national hands. Barjora School, present center of SPIC program will be administered by a committee: Rev. H. K. Paul, Chairman; Rev. S. N. Rai, Church Board Treasurer; and Rev. J. Cober and Johan Marandi.

# Messiah Students Friends of Ex-Cons

Les Powell

Lion-slaying before lip-service. That's the credo of four Messiah College students who practice "friendship therapy" among ex-prisoners at the Yoke Crest Halfway House.

Although three of the students are theology majors, their approach is practical, with their religious convictions more evident in what they do than what they say.

"They come here not as do-gooders," says Mitchell Rigel, director of the halfway house at 1820 Mulberry St., Harrisburg. "They never push religion, but their actions—and interactions—speak for them."

One of the ex-convicts put it more simply: "Most people have to kill the lion every day, and aren't interested in abstracts."

To these ex-prisoners, "killing the lion" means getting through another tedious day of readjustment to society and the four students well understand this.

"If we came here to convert people, forget it; nobody would listen," said Glen Halvorson, 20, Messiah junior in pre-theology. "But we've had opportunities to share our Christian faith. And these fellows are interested, because they've seen superficiality."

"There's too much lip-service, not enough reality," adds Halvorson, of Yonkers, N. Y.

"Prisoners can spot a phony," added James Musser, 20, junior math major. "Mitch (Rigel), told us to be ourselves or they would turn us off right away."

\* \* \*

The Messiah quartet spends about three hours every Monday night at the halfway house, a temporary home for parolees whose natural homes are deemed unsuitable for prisoners on parole, or who have no jobs upon release from prison.

Their weekly visits constitute a project for Messiah's "Christianity and Contemporary Problems" course. Work among prisoners was one of the choices offered and each of the four students expressed deep concern about prisoners' problems.

Halvorson pinpointed this concern when he noted that most parolees "get

out of jail with a suit and \$25, and have to buy stuff we take for granted, and look for a job and a place to stay, and can't get a job, let's face it."

The essence of the students' effort, in the words of one on the receiving end, a young ex-convict named Joe S., is "just friendship, that's all."

Joe, 21, served a year in prison for burglary, then spent seven months at Yoke Crest before being released last month. He has returned voluntarily to the halfway house, where one of the Messiah students, Camp Hill's John Anderson, is teaching him to read.

"I never cared for school," Joe said. "I had a reputation as a tough guy, beat up every teacher that got in my way. The first one weighed 235. He pushed me. I slacked off, lost most of my reading ability. Then I met John (Anderson) over a game of pool; he started teaching me and we've come a long way. If you can't read, you're nowhere."

Anderson, 20, a junior in pre-theology, is the only one of the Messiah group who has assumed an instructional role. In addition to remedial reading, he gives guitar lessons.

\* \* \*

What else do the students do?

Says Musser of Ontario, Calif., "just communicate."

"Friendship therapy" is the apt tag applied by Edward Faraday, Central Dauphin school teacher and Yoke Crest's associate director.

"For most of their lives," said Faraday, "these men have found acceptance difficult, have sordid family backgrounds and some type of rejection is a common thread among them. They do badly in relationships, and if not antisocial, they are asocial, not because they want to be, but because of rejection when they were younger. These students talk to them on their own terms and resocialize them. It's a very real thing."

\* \* \*

The Messiah youths also made a profound impression on the oldest of Yoke Crest's temporary residents, 40-year-old John B. who served 10 years for burglary and spent a month at the halfway house before being released, then returned voluntarily while awaiting a job as a computer programmer. John, who described himself as "indifferent" to religion, put it this way:

"It surprised me when I found out some of them were going to be ministers. Prison ministers turn you off. These kids are the first I ever sat down and spoke with on a debate level. They're not trying to sell anything, and are willing to concede they don't have all the answers. They are concerned with what a minister does to reach people; they approach you with what they can do for you practically. If they stay that way, they'll have a real impact."

The youths themselves expressed mild surprise about life among ex-convicts.

"They're really very meek and mild," said Halvorson, adding that the Yoke Crest neighborhood also seems to be "pleasantly surprised that the fellows are orderly and considerate."

In fact, he added, "some of the neighbors' children play in the yard at Yoke Crest with Mitch's two kids," indicating their rejection of stereotypes about prisoners.

\* \* \*

"I myself had the stereotype of hardened prisoners," said the fourth student, John Fritch, a Philadelphia suburbanite who recently moved to Harrisburg. "I wanted to see for myself."

Fritch, 21, a pre-theology junior, said he also wanted to learn about the State prison system.

"I was very sorry," he said, "to hear that the prisons have a lack of reading materials, and that (some prisoners) were offered correspondence courses only if they could pay for them in full in advance."

He said he and the other students are seeking an interview with a top-level corrections official in hopes of getting "anything we can" for prisoners in the way of educational materials.

As glad as the ex-prisoners are to see the Messiah students, they are even more delighted that Fritch brings his fiancée, Harrisburger Jill Lawlee, 21, along.

"She really wants to get involved in the work at Yoke Crest," Fritch said of Miss Lawlee, a Harrisburg Area Community College graduate and secretary to the executive director of the Pennsylvania Podiatry Association.

As for Fritch: "Just being there is important. Our visits give these guys a little more contact with the outside world."

\* \* \*

Halvorson summed up the students' approach by pointing out that "we don't talk to the guys about their problems, unless they bring them out."

"We're here for their use," Anderson added. "They're not here for ours."

*The writer is a staff writer for The Evening News (Harrisburg, Pa.) and has written a number of feature articles on Messiah College. Reprinted from The Evening News, Harrisburg, Pa. Used by permission.*

# Home

## Guidelines for Parent-Teen Relationships For Parents over 30

H. Norman Wright

The following guidelines for parent-teen relationships were presented by Dr. Wright in a workshop at N.S.S.A. 1970, Philadelphia, Pennsylvania.

H. Norman Wright is Assistant Professor of Religious Education at Talbot Theological Seminary.

1. Read what the students are reading and discuss it with them. Don't be surprised at what they're reading. Find out and discuss the current book or magazine frankly and sincerely.
2. Listen to their music. Your auditory system can adapt, if you try. The music of each generation is an integral part of its culture and a clue to its concerns. It doesn't mean you have to agree with it.
3. Don't attack features of adolescent culture which are meaningful to its members. Each time you walk into the house and say "Turn off that miserable racket" or, "What's that junk you're reading?" you widen the teenager-parent gap. You are saying you don't understand and you don't plan to make an effort to understand.
4. Ask more questions and *listen* better. Young people are ready to answer questions which convey a genuine interest in understanding some of their personal privacy, and are very sensitive to subtle clues that an adult is patronizing them.
5. Don't over-generalize, particularly when it comes to condemning an entire age group for the behavior of a small minority.
6. Don't be impatient with youth's impatience. Of course they are impatient: We have taught them to be. When we want a new car we don't want to wait three to six weeks. We want it now! Young people will soon learn to exercise maturity and patience in all things.
7. Abandon stereotyped reactions to superficialities. Trivia crop up in every attack upon today's students. Long hair does not mean dirty hair. Most students spend almost as much time bathing as eating. Bare feet or sloppy clothes do not make a bum. Carrying placards or sitting in the Administration building does not label one a Communist, a radical, or a born troublemaker.
8. Do not try to dictate important personal decisions which your sons and daughters must live with. They must make decisions themselves. It is a rare parent who knows all the facts on which a decision is based. A father may help

his son think through a problem on request, but a wise parent will refrain from forming an opinion himself.

9. Don't threaten to withhold tuition and fees in an effort to coerce a student. In today's world, a college education, like orthodontia, is not a gratuity or reward for obedient behavior. Whether such coercion succeeds or fails, it destroys the relationship between student and parent.

10. Make home a sanctuary, a retreat to which your son or daughter can return in triumph or defeat, in victory or disgrace, and know he will be loved, accepted, and respected. This is a critical need. Knowing such a home exists is really more important to a student than visiting it when he is discouraged or bewildered.

### HOW MANY WAYS CAN A MAN LIVE CHRISTIAN?

○  
One?

○  
Ten?

○  
A hundred?

Last year **Christian Living** carried 480 pages of folks who live Christian, their stories and pictures. One of them might have been a neighbor of yours.

Five Indiana doctors, for example, chose to operate a clinic together and pool their profits to send one of the five members abroad each year as a mission doctor. Goshen College students chose one semester out of their college years to "serve" in the Caribbean Islands and found that the teacher often learns most—"You look like you are about to cry," one Haitian told a Goshen girl. "If you buy peanuts you'll feel better" (November).

Japanese housewife Reiko Yaguchi lived Christian exuberantly, even though her body was cancer-riddled (October). Mennonite Disaster Service fellows who grew up believing that the sure cure for poverty is hard work are learning otherwise under Pittsburgh's United Black Front, where they work today to heal the slum conditions of Pittsburgh's Hill District.

"I am too soon old, too late smart," says John Zercher, editor of **Evangelical Visitor**, in describing his life as a Christian. "Words are so easy and living so hard" (January). Tobe Schmucker of South Bend, Indiana, lays his life on the line with potential suicide cases. "Don't shoot until I get this bedroom light on. Promise me that, will you?" Tobe begged one midnight phone caller recently (May).

There are a thousand ways to live Christian. **Christian Living** carried only 99 of them in 1970. That leaves plenty for you to read in 1971.

For folks who want to live Christian—

**Christian Living.**



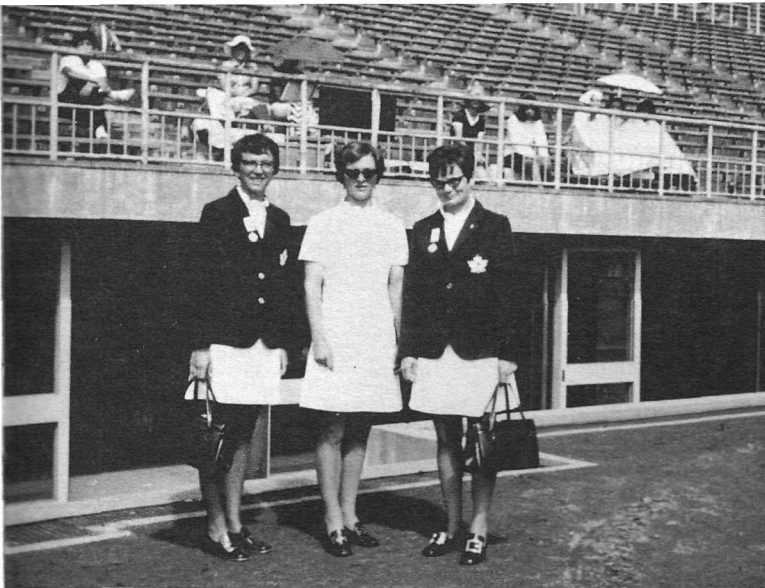
Christian Living  
616 Walnut Avenue  
Scottsdale, Pennsylvania 15683

\$5.40/year



# Youth

## I Played Softball with the Saskatoon Imperials



Judi, on the left, with two of her team mates, standing in front of the athlete quarters and the stands, Naigai Stadium, Osaka, Japan.

I learned to play ball in Kindersley. Then in September of 1961 we moved to Saskatoon and that next summer I tried out for the Saskatoon Imperials Women's Fastball Team. I went to one try-out, was sure I didn't have a chance and did not return. I can still remember the thrill of the call several weeks later inviting me to join the team. That year (1962) our big trip was 150 miles to Maidstone, Sask.

In 1963 the Imperials captured their first Provincial Championship and have held the title since. In 1965 we represented Saskatchewan at the first Canadian Championships at Winnipeg. By 1970 the Imperials had played in many of the major cities of Canada from Vancouver to Halifax.

In 1969 we defeated Toronto to become Canadian champions. This win was especially sweet—for with the title came the invitation to represent Canada at the II Women's World Softball Championship in Osaka, Japan, in 1970.

### Summer 1970

The 1970 season was hectic, exciting, and unforgettable. In preparation for the World Tournament we played a heavy schedule of games in Western Canada. August 13-16 we defended our Canadian title.

We left Saskatoon August 19, at 8:00 a.m. (no trouble waking!) We boarded the plane on a red carpet with bagpipes playing. We arrived at Osaka, August 20, at 8:55 Japanese time but 5:55 a.m. Saskatoon time (26 hours without a bed).

*Judi Garman is presently employed as an Instructor of Physical Education at Westmont College, Santa Barbara, Calif. She is the daughter of Rev. and Mrs. John Garman and a member of the Massey Place Brethren in Christ Church.*

On August 21 we were greeted by the Japanese team and received many gifts including kimonos. Each team posed for pictures and sang a native song. Her Imperial Highness Princess Chichibu, patron of the Games, officially welcomed us to Japan. She then walked among the tables and I was especially privileged in that H.I.H. spoke to me personally in excellent English.

The games were played in Naigai Stadium, Osaka, Japan. There were nine participating countries: Japan, United States, Republic of Zambia, Mexico, Republic of China, Philippines, New Zealand, Australia, and Canada.

The opening ceremonies were magnificent in the tradition of the Olympic ceremonies. The athletes paraded behind their nation's flag and dressed in their country's colors. The athletes passed before H.I.H. Princess Chichibu and the spectators, and then lined up on

### Attention Quizzers

The first 17 verses of Matthew Chapter 1 will not be included in the quiz passage.

the field for the ceremonies. The flag of each participating country was raised, three planes flew a pass-over, pigeons were released and game balls with streamers flying were dropped from a helicopter.

The athletes were housed in two adjacent hotels. For games we rode to and from the park by bus with the team we would play. This gave us a chance to communicate—usually by song. (The Philipinos could really sing!) Before each game the teams lined up on the baselines and exchanged momentoes from home—usually lapel pins.

*Judi Garman*

We didn't play as well as we should have and that's what is most disappointing: to not do your best. Our record was two wins and six losses.

In the final game 30,000 spectators saw Japan defeat the United States 1-0 to become World Champions. Then came the closing ceremonies with the medal presentations and the parade of athletes. The flags were lowered. Everyone joined in singing Auld Lang Syne and the athletes joined hands on the field in a large circle. It was a moving farewell with many tears.

### Various Thoughts

We played one game a day so did not have too much free time. The tournament committee made arrangements for us to visit Expo '70. But the crowds...! We saw the Japanese and Canadian Pavilions via the V.I.P. doors.

We had some difficulty getting used to the food and particularly the small helpings. (Our first baseman lost eight pounds.) And coming from the wide open prairies many were amazed at how crowded it was. When we arrived home someone yelled, "Look, you can actually see the ground!" It was also strange for me to feel so tall at 5' 4½". The blonds on our team were the center of attention.

The *highlight of our trip* was meeting the Japanese people. When we asked how to get somewhere—they took us. If we gave a souvenir we often received a gift in return. I gave one small boy a nickel and the next day his mother sent me a fan ornament. The Japanese are great ball fans and autograph collectors. We signed hundreds of autographs on handkerchiefs and paper. And we

Continued on next page

## Softball

from page thirteen

couldn't help wondering what kind of reception they'd get in our country.

International competition brings many different people together. Yet you become quickly aware of how alike all people are. Warm friendships begin and you can't help wondering why our countries can't get along, and can't help but realize how wrong wars really are.

I thank God for the opportunities I've had. The World Tournament was a dream come true. Yet flying home it suddenly hit me—it's all over and that's it! And I couldn't help but think again there has to be more to life than all this. Through Christ there is—and I'm glad I know.

# Church News

## MESSIAH COLLEGE

### Littell Addresses Student Body

Franklin H. Littell, a professor in the Department of Religion at Temple University, visited the campus of Messiah College on January 28, speaking in the college chapel at two chapel sessions on "The People of God in the Contemporary World" and "The Radical Right in Perspective."

In his career Littell taught at Emory and Southern Methodist universities and the Chicago Theological Seminary. Littell is also past president of the Iowa Wesleyan College.

### "Peanuts"—Music-Lecture Program

Robert L. Short will present an illustrated talk on the Schulz "Peanuts" comic strip at Alumni Auditorium of Messiah College on Feb. 16, at 8:00 p.m.

The presentation is one of the Music-Lecture series. (The public is welcome; admission is obtainable at the door for \$2.00.)

Short is author of "The Gospel According to Peanuts" and "The Parables of Peanuts" and is a Ph.D. candidate at the University of Chicago.

### Conference For Ministers

A "Conference for Ministers" will be held at Messiah College on February 16 and 17. The speakers will be Wallace E. Fisher, senior minister at Trinity Lutheran Church of Lancaster, Pa., John H. Gerstner of the faculty of Pittsburgh Theological Seminary, and Robert M. Vowler, pastor of the Baughman Memorial United Methodist Church, New Cumberland, Pa.

Workshops will be conducted by college faculty; and, there will be a session for women on: "How to be a Minister's Wife and Love It."

The conference is open to ministers and their wives of every denomination. Ministers or seminary students who desire information may contact the College Relations Office of Messiah College.

## ALLEGHENY CONFERENCE

Cedar Springs: The Harold Sterns shared in a Sunday morning worship service, speaking of their work in Africa. In the evening service they presented a film of their work in the school at Matopo.

Fairview Avenue Church celebrated a Candlelight Communion service the morning of January 17.

Five Forks: Mr. and Mrs. John Socks celebrated their 25th wedding anniversary January 3 with an open house planned by their children. The evening of the 10th the WMPC featured Mr. and Mrs. Carl Wolgemuth, Wycliffe Bible Translator missionaries from Mexico.

The Hanover Church was challenged December 20th by Rev. and Mrs. Alvin Book, recently returned from the African mission field. On the afternoon of January 10 a dedication service was held for the new organ purchased by the congregation.

The Mechanicsburg congregation is sponsoring the Don Potteigers as missionaries to Africa. An offering of \$525 was presented to them as they left January 6.

New Guilford announces that Verle Brubaker, a ministerial student at Messiah College, will be serving as student assistant to Pastor Ressler and the New Guilford congregation.

Paramount congregation, held a baptismal service for one the evening of January 10.

## ATLANTIC CONFERENCE

Elizabethtown congregation had a deacon election Sunday, January 3, which resulted in Alfred and Martha Crider being installed at the same service. Six youth attended conferences during the holidays—four at Urbana and two at a Campus Crusade meeting in Philadelphia.

Maytown had a special evening service January 17 with Rev. Robert



The presentation of a gift to Rev. and Mrs. A. D. M. Dick at the Testimonial Dinner held December 8 (see Visitor, Jan. 10). Bishop C. B. Byers, who, with Rev. Earl Musser of the Board for Missions, directed the occasion, is making the presentation. Bishop Emeritus E. J. Swalm was the speaker at the dinner.

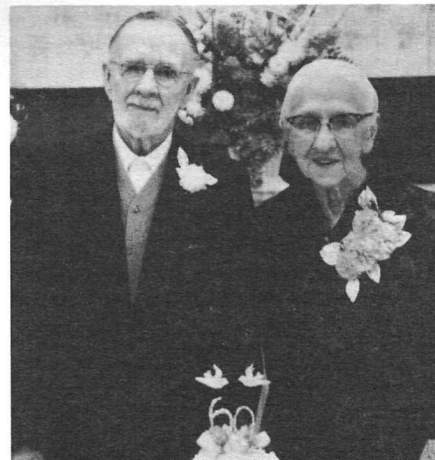
Lehman as guest speaker. Rev. Lehman has recently returned from service in Africa and spoke on "The Goal of Our Mission."

Speedwell Heights dedicated their new organ December 27. Silverdale dedicated a new organ January 3.

Mr. and Mrs. Samuel L. Lehman celebrated their 50th wedding anniversary December 10. They are the parents of seven children and 18 grandchildren, also one great-grandchild. Their children had an open house for them December 13. Mr. and Mrs. Lehman are members of the Shenk's Church.

## CANADIAN CONFERENCE

Kindersley Church reports the 60th wedding anniversary of Mr. and Mrs. Laban Climenhaga on December 27. They were married at Detroit, Kansas, at the home of the bride's parents, Mr. and Mrs. Samuel H. Bert, December 27, 1910. Brother Laban went from Stevensville, Ontario to Kansas in 1907, then to Saskatchewan where they took up a homestead in 1911. Their family had open house for them in the United Church Hall where 175 relatives and friends gathered to honor them. To this union were born eleven children: Ethel, Earl, Ruth, Florence, Velma, Helen, Dorcas, Samuel, Viola and Lois. There



are 15 grandchildren and three great-grandchildren. They have served the church as deacon for 47 years and as secretary-treasurer for 37 years.

## CENTRAL CONFERENCE

Christian Union had as missionary guests Rev. and Mrs. Howard Wolgemuth, missionaries to Nicaragua, January 10. Also serving on the program was Rev. Alvin Book who had served several terms in Africa.

The Dayton church had a baptismal service for four on the afternoon of January 24. In the evening service Rev. Andy Stoner was the guest speaker. Brother Stoner is the pastor of the Cincinnati church.

Morrison Crusaders enjoyed a winter party January 16 which included sledding and snow-mobiling. About a dozen young people met in the farm home of Aaron Nice for refreshments. Joe O'Conner is the youth leader. In a recent Sunday morning service, Pastor Jerel Book presented a lay minister's certificate to Brother O'Conner, who has been studying at Olivet Nazarene College.

Nappanee Church featured February 7 as Youth Sunday with Rev. Eugene Wingert of Ashland Seminary as the guest speaker. January 31 was open house in the fellowship hall in honor of LeRoy and Inez Helmuth on their 25th wedding anniversary. The Helmuths serve as deacon for the Nappanee church.

Pomeroy Chapel, Smithville, Tenn., had a baptismal service October 11 for five persons and another on November 1 for seven persons. Eleven persons united with the church. Rev. David Buckwalter is the pastor.

## PACIFIC CONFERENCE

Chino Church reports that Bill Dunn, a college student from Upland congregation reported on Urbana, a five-day missions conference for college students sponsored by Inter-Varsity and held on the University of Illinois campus. January 24 Rev. Harvey Sider presented Missions in India to the congregation. In the evening Rev. and Mrs. Howard Wolgemuth spoke and showed slides of the work in Nicaragua.

Mr. Stan Long of the Christian Light Bookstores in Upland and Redlands, Calif., was nominated for another three-year term on the Greater Los Angeles Sunday School Association (GLASS).

## BIRTHS

Bain: Francis Renee, born Dec. 5 to Mr. and Mrs. James Bain, Pomeroy Chapel congregation, Tenn.

Barley: Frank M. III, born Jan. 7 to Mr. and Mrs. Frank M. Barley, Jr., Manor congregation, Pa.

Gross: Kimberly Sue, born Dec. 29 to Mr. and Mrs. David Gross, Paramount congregation, Md.

Kelchner: Kristin Joy, born Dec. 22 to Mr. and Mrs. Robert L. Kelchner, Messiah Home Chapel congregation, Harrisburg, Pa.

McDowell: David Scott, chosen son of Mr. and Mrs. Stanley McDowell, Houghton Centre congregation, Ontario, Canada.

Meinke: Lara Kristen, born Sept. 13 to Mr. and Mrs. Frederick Meinke, Scarsdale, New York, of Stowe congregation, Pa.

Miller: Todd Wesley, son of Mr. and Mrs. Russell Miller, born Oct. 29, Paramount congregation, Md.

Mongan: Kirk Lester, born Nov. 30 to Mr. and Mrs. Kenneth Mongan, Sr., Paramount congregation, Md.

Peckman: Warren Eugene, born Nov. 8 to Mr. and Mrs. Gerald Peckman, Chambersburg congregation, Pa.

Ritter: Kelly Lyn, born Nov. 30 to Mr. and Mrs. Robert Ritter, Douglassville, Pa., Stowe congregation.

Stambaugh: Myron Wesley, born Jan. 16 to Mr. and Mrs. Joseph Stambaugh.

Weldy: James Edward, born Jan. 18, received for adoption Jan. 21 by Bernard and Violet Weldy, Union Grove congregation, Ind.

Witmer: Christopher Lee, born Dec. 19 to Mr. and Mrs. Vernon Witmer, Hummelstown congregation, Pa.

## WEDDINGS

Cox-Muthler: Diane, daughter of Mr. and Mrs. Donald Muthler, and Gary, son of Mr. and Mrs. David Cox, both of Beech Creek, Pa., Jan. 16, in the Cedar Springs Church with Rev. Clarence Brubaker officiating.

Good-Sanderson: Noreen E., daughter of Mr. and Mrs. Earl Sanderson, Gettysburg, Pa., and Eugene E., son of Mr. and Mrs. Albert C. Good, Grantham, Pa., Jan. 2, in the Four Square Chapel, Gettysburg, Pa., with Rev. Powers officiating.

Kingsborough-Potteiger: Betty Lou, daughter of Mr. and Mrs. Clyde Potteiger, Sr., Carlisle, Pa., and David Leroy, son of Mr. and Mrs. Raymond Kingsborough, Thurmont, Md., Jan. 23 in the Mechanicsburg Church with Rev. John L. Bundy, uncle of the bride officiating assisted by Pastor Rupert Turman.

Rosenberger-Book: Alice F., daughter of Rev. and Mrs. Paul E. Book, Akron, Ohio, and John H., son of Mr. and Mrs. Norman Rosenberger, Dallas Center, Iowa, Jan. 15, in the Nappanee Church with Rev. Book officiating, assisted by Rev. Carl G. Stump.

Sider-Winger: Charlotte Ruth, daughter of Mr. and Mrs. Harold Winger, Ridgeway, Ontario, and Douglas Paul, son of Mr. and Mrs. Bruce Sider, Stevensville, Ontario, Dec. 19, in the Falls View Church with the pastor, Rev. Ross Nigh, officiating, assisted by Rev. James Sider. The groom is the pastor of the Welland Brethren in Christ Church, Welland, Ontario.

Spitler-Hoke: Myrna Faye, daughter of Mr. and Mrs. Howard Hoke, West Milton, Ohio, and Stanley LeRoy, son of Mr. and Mrs. Richard Spitler, Napoleon, Ohio, September 5, with Rev. Isaac Johnston officiating.

Thompson-Jones: Frances Jones, daughter of Mr. and Mrs. John Jones, Troy, Ohio, and Kyle Thompson, son of Mr. and Mrs. Richard Thompson, Tipp City, Ohio, Jan. 9, in the Phoneton Church with Rev. Elam Dohner officiating.

## OBITUARIES

Hawkins: Earl Hawkins, a member of the church board of the Amherst Community Church passed away Jan. 4 at the age of 70 years. He was born in West Virginia and was an active resident of the Canton-Massillon community for 41 years. He is survived by his wife, Violet; a daughter, Mrs. Verlie Kratz; a son, Kenneth; and seven grandchildren. Funeral services were held at the Amherst Church with Rev. Merle Brubaker officiating. Interment in the Union Lawn Cemetery, Navarre, Ohio.

Mater: Sarah Alberta, Wainfleet, Ontario, was born Sept. 20, 1903 and passed away Jan. 15. She is survived by her father, John O. Mater; three brothers; and three sisters. Funeral services were conducted from the Wainfleet Church with Rev. Edward Gilmore officiating, assisted by Rev. Ronald Loft-house. Interment in the Zion Cemetery.

Pyott: Anna Flory Pyott was born Jan. 25, 1895, and passed away Jan. 3. She was the widow of the late Harold D. Pyott. Survivors include a son, Joseph; and a daughter, Mrs. David L. Victor; four grandchildren; a sister; and two brothers. Funeral services were from the Lancaster Church with Pastor Eber Dourte officiating, assisted by Rev. Joseph Pyott. Interment in the Woodward Hill Cemetery.

Ruhl: N. Lloyd Ruhl was born Aug. 7, 1947 in E. Petersburg, Pa., and passed away Dec. 23: He was the son of Mr. and Mrs. Norman H. Ruhl and is survived by three sisters and one brother. He was a member of the Lancaster Church. Funeral services were held from the Manheim United Methodist Church with Rev. H. M. Tobias officiating, assisted by Rev. Eber Dourte. Interment in the Manheim Cemetery.

Wyland: Cora E., born Dec. 25, 1894, passed away Dec. 29, 1970. Her pastor, Rev. C. E. Flewelling officiated at the funeral. Interment was in the Stoverdale Cemetery.



# The Contemporary Scene

## **"God Is Getting China Ready"**

More than 1,000 civic and religious leaders heard Dr. W. Stanley Mooneyham, World Vision President, declare, "China must be evangelized and we must prepare for it now. After 20 years God is bringing World Vision full circle—it was there in China our burden began and I believe it is there it will be consummated before the return of Jesus Christ."

Dr. Mooneyham announced that preparations were underway to be ready for China whenever the opportunity for enlarged Christian witness becomes available. He emphasized that World Vision and other missionary agencies must assume the role of servants and helpers to the Chinese and other Asian churches.

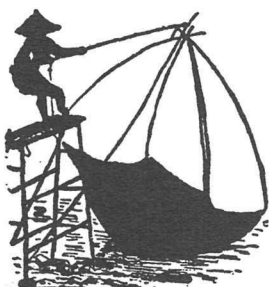
"During the 20 years that God has been getting World Vision ready," Dr. Mooneyham said, "He has also been getting China ready. In a violent and bloody way, Communism has ripped open the cultural soil of an ancient civilization and exposed it to the latter rains which I believe will come. The old forms of religion have been destroyed. More than any time in history, China is close to being a political entity. Literacy has doubled. The whole country is tied together by a communications network that blares forth from every public building and even into the open fields the sayings of Chairman Mao. God has been getting China ready.

"One day—and it may not be long coming—Mao will go the way of all flesh. The words in his little red book will prove to be empty and meaningless," Dr. Mooneyham predicted. "Eight hundred million Chinese will be plunged into an ideological vacuum and they will be a people without cultural and philosophical roots because communism has destroyed them. It is at that moment they will be most susceptible to a message of hope and reality, and we are committed to see that they get it."

Dr. Mooneyham also pledged that in the coming decade World Vision will deepen its commitment to Christ as the "unique and divine Son of God" and the Scriptures, as "inspired, infallible, authoritative, speaking to the deepest needs of every man in every time and every place." The Church has become "problem oriented" and must become more innovative in the future, he said. He called for the use of updated and even "futuristic" methods to improve the Church's evangelistic outreach.

"Why should God permit all of us to die of old age when there have been more martyrs for Jesus Christ elsewhere in the world in this century than in all the other centuries combined, including the first century?" Dr. Mooneyham questioned in declaring that he had consciously decided to live dangerously and resist the temptation to "play it safe."

"The hill of Calvary where Jesus hazarded all for a lost world will not let me play it safe," he said. "A world that is more than 80 per cent non-Christian will not let me. My burden for China will not let me."



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Messiah College  
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